

# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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The Bishops' Olive Branch

By Albert Dawson

Rockefeller Versus Gary

By Alva W. Taylor

The Negro a National Asset

By Rodney W. Roundy

Making Worship Worshipful

By Lloyd C. Douglas

Menace of Sectarian Missions

Editorial

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# The CHRISTIAN CENTURY

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## EDITORIAL

### A Prayer on Labor Day

UNTIRING God, whose creative workmanship is bodied forth in all the wonders of nature and in those monumental events which, since time began, mark the steady progress of mankind toward character and brotherhood, reveal to us, we beseech Thee, the working of Thy mighty purposes in our present life. Thou art not alone the God of distant spaces and of ancient times. Thine is the master will of the living world in this its most fateful and perilous hour. In the clash and grapple of conflicting human forces—of just ambition, of sordid greed, of wilful or untutored inertia, of holy passion, of blind selfishness, of moral vision—which now wrench and strain our social order, we thank Thee for the faith that sees and feels the presence of Thine infinite life creatively striving toward that fair goal to which the prophets have ever directed our eyes. In the fury of the storm of contrary passions and counsels may we see Thy face. Above the harsh noises of our day may we hear Thy voice.

Save us, we pray, from dejection of heart, and above all from cynical despair. Keep afresh in our souls those ideals and hopes which only unshaken faith can hold aloft. We thank Thee for the great hour at which Thou hast chosen to thrust us into the world. Thrill us with the purpose to match the hour with equal faith and courage. May we not lose the pattern Thou gavest us in the mount. And may the fair city of God that cometh down from heaven find foundation in our hearts so that it may at last be builded on the earth itself.

Of the form and structure of the society which Thou art building we know only in part, yet we know that what Thou doest surpasses all the dreams of men. We wait

in patience and work in hope for the full revealing of Thy mind. Bless the great masses of toilers. As Thou art awakening in them a deep new sense of their rights, quicken in them also an equal sense of those grave responsibilities that always belong to freedom. Exalt labor in the hearts of us all. As we stretch forth our hand to take up our common task shed upon it, we pray, the glow and glory of partnership and fellowship with Thee. In Christ's name. Amen.

### The Murder of the Innocents

NOW that time has allowed a chance for students of the results of war to make their investigations we are reliably informed that the total loss in human lives is more than thirty-two million. This includes those dying in the armies plus the total mortality in the civilian populations due to specific war conditions. We have before called attention to the fact that this war cost more lives behind than within the battle lines. The total loss of treasures is of small consideration compared to this tragedy of lost life. The most pitiful loss is that of innocent children. In the cities of Austria the rate of child mortality is twice that of birth, and Austria is not alone in this pathetic story. The effects of the stupendous folly of war will not all be told for two generations or more, for the rickety little ones who survive the starvation of these times will transfer to their children the withering and blasting effects of an anemic inheritance. Another phase of the tragedy is that of the orphaned. There are 12,000,000 of them in Europe today. Russia leads here, as she does in all war's losses, with a total of 4,000,000. Germany is supporting as best she can 3,000,000 orphans, and France is left with a mil-



lion. England's total is not given but must be well up toward that of France. The greater burden is that of our enemies and Russia, which is today numbered in about the same category as an enemy. Of the 12,000,000, more than 9,000,000 are from east of the Rhine and north of the Alps. We are not able, it seems, to bear the strong doctrine of the gospel which says, "If thine enemy hunger feed him." But what shall be the verdict of a Christian posterity upon us for failure to feed the innocent children of our one-time ally, to say nothing of our enemy of yesterday. Our automobile output for the past six months was a cool two million machines. Our public is out joy-riding and the greatly increased refining of gasoline is unable to keep up with increasing demand. But the cry of the children does not reach the heart of congress and our millionaires continue to mill the millions for themselves.

### A New Prison With a New Ideal

A NEW prison is being opened this year at Statesville, Ill. Every cell will get at least ninety minutes of sunlight. The old prison at Joliet often meant a life sentence to a man with a short sentence, for it developed tuberculosis. The new prison will prevent that as far as possible. Each cell will have an individual wash-bowl and the prisoner will find it possible to keep clean. The state of Illinois is done with the idea that prison filth is reformatory. The prisoners will be given an opportunity, on good behavior, to work out doors on a 2,220 acre farm and the prison table, served on cafeteria plan, will be set with the products of the men's own labor. The story of this prison will arouse resentment in the minds of those who think a prison is a place where society takes its revenge on its offending members. It will bring great joy to those who think a penitentiary is a place to bring men to repentance and who believe there is no better protection to society than to change the minds of men in the direction of righteousness. The new prison should become a model to other states. The fundamental ideas which it embodies have long been in successful operation in Switzerland.

### The Hazards of Youth

THE hazards of young people in this age have become deeply disquieting to the fathers and mothers whose memories of their own youth, with its quietness, its lofty ambitions and its high idealism contrast harshly with jazz music, shimmy and the movies in the midst of which the children of today are growing up. It is not so much a question whether there is more sex immorality in the world than formerly. The more serious question is: Are our young people preparing for big careers? Is it possible for this fast age to produce character and leadership? The churches confess their difficulty in reaching very many young people. The organized efforts for young people in a church are often about as jazzy as some of the efforts of the amusement palaces. It was such a wild and godless age that gave rise to the Puritan movement. One extreme tends to beget another. Once we had too

little place for recreation in the program of the young people. Now we try to make it all recreation. An instructor in a teachers' institute who is imbued with modern ideas spoke feelingly of "making mathematics descend like dew upon the heads of the pupils." "Whatever descends like dew," replied one of the teachers of the older order, "soon rises like mist."

### Not All Industry is Discontented

THE public has come to have the impression that all workmen in this country are discontented. This is quite contrary to fact. Those industrial enterprises which have produced the largest amount of discontent and trouble have been usually selected by the press for exploitation. But there are many large factories in this country where there is contentment and cooperation. These industries have learned to take into account the human element. The National Cash Register Company, of Dayton, O., not only gives half of the net earnings of the company to the workmen, but it has improved its working conditions in many important ways. Its ventilating system draws nine barrels of metal filings out of the air every week. There is provision for hot lunches, evening instruction and library facilities. Without developing the paternalistic control of home conditions that characterize the plans of the Ford factory, the workers are helped to help themselves toward happiness and prosperity.

### A Scandal of Democracy

AMERICA'S Christian citizenship is scandalously guilty of evading its patriotic duty at the polls—this is the unescapable conclusion to which the facts submitted by Mr. E. J. Davis in a recent number of *The Christian Century* will drive any person who considers them. Mr. Davis shows that no candidate for mayor of Chicago, or for state's attorney, has ever received as many votes in the primary as there are masculine members in the evangelical churches of the city. A few years ago, when the local option petition was being circulated, fifteen of sixteen members of one Chicago Bible class could not sign the petition because they were not registered voters. A notorious legislator while under indictment for alleged bribery was renominated in the Evanston district—Evanston, Chicago's proudest and most churchly residential suburb!—by a total vote of 937, while 24,036 did not vote. A state's attorney who undertook to enforce laws which churchmen were instrumental in having passed was defeated for renomination by 1089 votes while 226,783 registered voters did not vote. These are merely examples taken from a list of many similar instances in which the lethargy, preoccupation and moral unawareness of the respectable electorate are exposed. It is an anomaly, indeed, that a church, willing to bless its sons and send them out to fight and die for democracy, is willing to surrender the control of that democracy to the underworld and the professional politicians. We are at the season of primaries in many states. In Illinois the date is Sept. 15.

The voice of the church must interpret citizenship as a moral function and lay upon the conscience of its membership—women, now, as well as men—the duty of participating in every political process, not only at the end of the process on election day, but at its beginning in caucus and primary.

### The Rural Church and the Era of Road Building

CIVILIZATION advances no further than its lines of communication. Progress is gauged by the increasing contacts of human minds and the increase of justice through them. Thus good roads are a sine qua non of community progress. The Federal government is now spending on good roads every month a sum equal to its monthly expenditures on the Panama Canal in the height of the work of construction. As the states must put up a sum equal to that expended by the Federal government this form of public work now outranks anything ever projected in this nation. Last year \$267,000,000 was expended in actual construction and next year \$633,000,000 will be available. Nearly 30,000 miles of construction has been approved by the Secretary of Agriculture, covering every one of the forty-eight states, and applications are in for the approval of plans for nearly 16,000 miles more. In the middle west, Illinois and Missouri are projecting plans for some \$60,000,000 each. The era of mud and mule is nearing an end and with it will come the end of rural provincialism. The rural consolidated and high school follow the good road, and the good things of town life are taken out to the country. The immediate effect of better transportation brings loss to the rural church, but the rural church is not in the land to save and serve itself. If good roads and the automobile enlarge the community, increase the number who can gather at one center and result in closing up two-thirds of the small rural churches to make one larger and better able to support a resident pastor and a real church program, the net gain will be great. The transition, however, needs fine church statesmanship or it will involve a great loss to the religious life of rural communities. Institutions change with difficulty, and the recentering of the life of a community involves moral hazard because the old church of the community dies without the new adequately taking its place.

### Ex-President Taft Heads Unitarian Campaign

UNITARIANS, denied fellowship in the Interchurch World Movement, are proceeding with a great campaign for \$3,000,000, undeterred by the collapse of Interchurch efforts. Ex-President Taft is honorary chairman of their general committee and has personally enlisted the services of more than a hundred prominent men from various parts of the country. His appeal is not only for the ministerial pensions and salaries and the general educational and missionary work of the denomination, all of which are to benefit by the fund, but for a revival of Unitarian activity because "the spreading of Unitarianism and the strengthening of our churches are fundamental needs in

our country—the world-wide conditions of unrest appeal in striking measure for an application of the liberal gospel." We may not agree that Unitarianism has either the liberal gospel needed or the social spirit required to apply it, but we must certainly agree with the ex-President that there is nothing more needed in these times of sectional and sectarian resurgence than a liberal application of the gospel in all its breadth and catholicity. We trust our Unitarian friends will shame us of the more orthodox creeds by the breadth and self-forgetfulness with which they use their fund. Their chief contribution to religious life and thinking has not been made through the upbuilding of a great ecclesiastical organization but through a broadening and liberalizing influence which their leaders have exercised upon all the churches. Channing belongs quite as much to us all today as to them, and certainly his contribution to our common faith is fully equal to that of Jonathan Edwards or Cotton Mather.

### The Menace of Sectarian Missions

WHEN Chaplain Bartalot sent out his message to the American churches last spring, making appreciative acknowledgment of what was being done for the devastated French churches by American contributions, he made it very clear to the discerning that, whatever particular bodies of Christians might do through denominational channels in strengthening Protestantism in France and Italy, the best means of strengthening Protestantism in those lands was through the historic national churches.

This is a matter of very much more vital concern than might at first appear. We all want the cause of free and evangelical Christianity to be advanced in the most efficient manner in that Europe which has both suffered and been awakened in unaccountable ways by the war. How can this best be accomplished? It is natural for those whose denominational spirit is high, who believe that their religious body represents Christianity in most effective ways, to say, "We will undertake this significant work. We have just raised a huge fund for furthering the interests of our denomination, and thereby the interests of the kingdom of God. We will go into the inviting fields thus laid open, and do the work."

From the narrow areas of sectarian enthusiasm this looks like a real contribution to the life of the universal church in the world. To missionary statesmanship, however, it has a very different meaning. It implies that a brand of American Christianity, without the advantage of any historic relation to a particular European territory, is to be imposed with all its denominational provincialism, upon a people who have already the traditions of a Protestant Christianity centuries older, and if not at the moment as efficient, at least of a type suited far more adequately to the national spirit.

In the non-Christian lands the scandal and disaster of rival and competing denominations led long ago to such a form of interdenominational comity as has reduced to

lower terms the former confusion. In non-Christian lands there might be left some reason for denominational urgency, even with the hazards of sectarian friction frankly considered. For so vast are the unoccupied spaces, and so desperate the need, that almost inevitably the competing groups might haply fall apart into spaces ample enough for unobstructed and frictionless activity. To a certain degree is this true in regions where Christian missionary propaganda is directed toward the reformation of an ancient but ineffective type of Christianity, as among the Armenians in the Turkish territories. But in the cases of France, Belgium and Italy, not to mention other European nations, Christianity is not only the nominal religion of the people, but a very vital and efficient form of Protestantism is doing its work on historic and national foundations.

The man or body of men who undertake to intrude into such a field with a foreign brand of Christianity, even though to them it may seem more biblical and timely, ought to weigh very carefully all the factors involved in such a policy, and inquire whether more evil than good is not likely to be the result. To be sure, there were periods of denominational enthusiasm when no such questions could be asked. The planting of churches representing a given denomination was taken as a sacred duty, and was pursued remorselessly alike in China, in Great Britain and in Illinois. Baptist and Disciple evangelists were as eager to save a jeopardized Methodist or Presbyterian from his hopeless estate as to convert a Mohammedan or a Parsee; an Episcopalian was as anxious to bring a Congregationalist into the regularity of faith and order as to direct a Hindu to the Bible. Days of that ignorance God winked at. Today there is no shelter for such unchristian sentiments.

It is in the light of such enlarging conceptions of privilege and responsibility that present projects of a denominational character are to be audited. We have passed some milestones that will never be encountered again on the highway toward a more united and efficient church. No note has been struck more insistently than that of growing good-will and cooperation as the result of the war and the post-war efforts at reconstruction. And in spite of some disturbing recrudescences of the sectarian spirit, the cooperative movement is undefeatable.

It is for this reason that current events in Europe are of such importance. The American churches have responded with a noble measure of generosity in the early stages of the movement to rehabilitate the Protestant churches of France, Belgium and Italy. The fair and promising method of that rehabilitation are those of the historic churches of those lands. This was the expectation of the reformed churches which eagerly welcomed the proffered assistance of their friends from this side of the Atlantic. Now, however, the veteran ministers of those same churches show signs of dismay at the invasion of various American mission boards into their lands. They had looked for aid in the established ministry of the churches made familiar and dear to their people by long experience and conspicuous sacrifice. Now they suddenly confront the coming of an energetic host of foreigners

to take in hand a propaganda which will be to all intents and purposes a rival to their own.

It is announced, for example, that the Southern Baptists have purchased an entire city block in Rome and are preparing to flood the country with their particular brand of denominationalism. The Southern Baptists are a very excellent and very efficient people, and are doing a meritorious piece of work in the South. But we do not hesitate to say that such an invasion of Italy by this body will be an anachronism and a menace to Protestant Christianity. We should say the same thing of the Methodists if their notable work in Rome, started many years ago, were to be begun there or elsewhere at the present time. It is not surprising that the Waldensian Christians in that region are contemplating this irruption of sectarian zeal with a feeling of dismay.

The Belgians have a historic Protestant church that amidst great difficulties has maintained its testimony for centuries. It has had to meet the pestering obstruction of independent missionaries representing various denominations, which, after their manner, attempt proselyting from other Protestant groups with the same avid interest which they show in the conversion of those of no religious convictions. Now, however, they are apprehensive as to what the Southern Methodists, with their newly issued program, are likely to do to them.

It is literally true that no denomination can today be trusted to disburse constructively and unselfishly a great sum of money. This thesis is coming to be held by many Christian statesmen. The next few years of denominational propaganda will furnish ample proof of it. When it is demonstrated there will be an end of the big fund era, and perhaps there will be little loss in the passing of one of the most serious tendencies of the church in our day, to subordinate sacrificial devotion to the mechanics of numbers and treasures.

## Reformers

### A Parable of Safed the Sage

THERE came unto me a Reformer, and desired me to join his Organization for the Elimination of Superfluous Buttons from the Back of the Coats of Men. And he solicited my contribution. And he did not persuade me to part with any of my Hard Earned Cash. And he read unto me Statistics concerning the number of men who had been Held Up by Robbers catching hold of the Buttons as they were fleeing, and of the men who were caught in Machinery and pulled in by the Buttons. And he had computed that if the cost of the Buttons were saved, it would provide Chewing-gum and Nose-powder for Nine Million Stenographers for a Thousand Years.

And I said, There are More Important Evils for me to fight.

And he said, How darest thou say that any Evil is unimportant?

And I said, I know not what Evils God esteemeth small or whether He esteemeth any Evil to be Unimportant. But I know that no one man can fight all the evils in the



world at one time, save within his own soul; and that the officer who marcheth his men against Impregnable Breastworks is Court-Martialed and Shot; and he who fireth a Big Bertha to kill a Mosquito is Cashiered. Therefore will I fight the evils which I can probably overcome, and which are great enough to deserve my Limited Effort.

And he said, Thou art an Apologist for Sin.

And I said, Thou liest. Nevertheless, hear a Parable. There is a certain City where the Police went on strike. And that was not so Appalling as the Fact that Thousands of men who had appeared Lawful broke out forthwith in Lawlessness. And after certain days of Window-smashing and Looting and Violence, when Order began to be restored, there came unto the Chief Captain of the Police a Committee of certain good men who said, Behold, there are a Thousand Games of Craps running Wide-open on the Common, and only Six Policemen, and they heed it not. Now send more Policemen, and stop them.

And the Chief-Captain called his Sergeant, and he said, Pull off them Six Cops, and send them to Scollay Square; and see if thou canst start a few Crap-games in Harvard Yard or around Bunker Hill Monument.

And he said unto the Committee, Those Thousand Crap Games look Awful Good to me. They mean that there are about Four Thousand men there who might otherwise be Raising Rough House in Scollay Square; and they are taking the Long Green from one another instead of Sticking-up law-abiding citizens. Unto every man whom I find Shooting Craps will I give Absent Treatment.

And the Reformer said, Evil is always Evil, and should always be opposed.

And I said, The Crap-shooting on the Common was a Temporary Mustard Plaster to draw Congestion from Inflamed Spots.

And the Reformer said, I verily believe that thou art thyself a wearer of Buttons upon the Back of thy Coat. Turn thee around that I may see and rebuke thee.

And I said, Thou shalt not see my back, but I will Mighty Soon see thine.

And I opened the Front Door and he departed.

And this I did, not that I would call any Evil Small, but that even good men and Reformers are entitled to a moderate sense of proportion.

## The Efficient Habit of Leisureliness

WE admire people who are always busy, but how we do dislike to have them about! We praise them moderately, we even imitate them spasmodically, but we greatly prefer to have them live elsewhere. A maid who swats flies before breakfast will keep an entire household in an unhappy state of temper. This is not primarily because their industry shames our idleness, though our ill-taught consciences sometimes try to persuade us that it is. It is because, underneath our conventional attitude of admiration for any sort of bustling about, our intelligence whispers that the bustler's life is poorly

adjusted and what is more important, inadequately lived.

The first and perhaps the fundamental trouble with this frantically busy person is that he has no sense of proportion. He has not learned to appraise life and to address himself to its essentials. Any of us can accumulate enough small jobs in a week to clog our usefulness for a year. He who has not learned how to choose has no right to claim sympathy on the ground of being overworked. Akin to this lack of power of selecting one's tasks is the fact that the hustler is a poor executive. He has not learned to distribute tasks, placing responsibility where it belongs. Who does not know the preacher who adds to his own worries those which properly belong to the choir-leader and the janitor?

Another weakness of the hustler consists in the fact that he has no program. Often he has a wicked pride in allowing himself to become "rushed to death," when foresight and forethought would have allowed him to work in a sane and reasonable way. It is needless to remind ourselves that any real program of work must allow for the unexpected which is sure to come. One of the most faulty things about the hustler's busyness is that it crowds out the unlooked for, which is often the most important. It is the man who has attained to the pleasant habit of leisureliness who has clearness of mind to see and a margin of time in which to avail himself of unusual opportunities.

Again, the hustler has not learned how surely our greatest work is done in our leisure. One can handle material things rapidly, but there must be a spirit of leisureliness in dealing with human nature. This is true even in the immediate conduct of business. A young retail dealer was asked if he bought goods from a wholesale man who was a brother in the church and a personal acquaintance. "No," he said, "I never deal with him. He never has time to let me talk—just states his own side and wants an answer, flat out. I want to buy of a man who will let me really tell what I want." We hear daily of the lack of understanding between employer and employe. How can there be understanding, save as the employer learns that an attitude of leisurely attention to the questions and complaints of his men is more important than a few dollars more made here or there? Such an attitude would make it possible for him to handle wisely the most important element in his business, the human flesh and blood and minds and wills which it represents.

But real, avowed leisure has perhaps the greatest opportunities of all. It is when acquaintances relax into play that they become friends. It is when the father and his boys go on a hike together, and when the mother and her daughters sit together sewing rather frivolous seams, that deep confidences are reached. The busy attitude is tense and forbidding. That of gentle leisureliness invites the soul.

A writer of the olden time spoke of the "infinite leisureliness" of Him with whom a thousand years is as a day. Nothing in the character of Jesus seems more majestic than his unvarying leisureliness, his apparent sense of mastery over time. Yet he had but three years in which to set in motion the forces which were to redeem the world. The leisurely way is the divinely perfect way.

# The Bishops' Olive Branch

By Albert Dawson

*London, August 20, 1920.*

THE 1920 Lambeth Conference of Anglican bishops from all parts of the world has just adjourned. Its proposals, issued in "An Appeal to All Christians," are mainly concerned with Christian reunion, and represent a marked advance upon all previous overtures, if the word may be permitted, from the Anglican communion to other branches of the church of Christ. They go much further than the most sanguine advocates of Christian unity had dared to expect, and reveal a clearer and more generous appreciation of the Free church position and point of view than previous similar pronouncements from the same source. The membership of all Christians in the church universal is frankly recognized. "We acknowledge all those who believe in our Lord Jesus Christ and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal church of Christ, which is his body. The one body needs not to be made, nor to be remade, but to become organic and visible. The fellowship of the members of the one body exists. We have only to discover it and to set free its activities." No repudiation of past ministry is suggested. "Free church ministers have been manifestly blessed and owned of the Holy Spirit as effective means of grace. . . . God forbid that any man should repudiate a past experience rich in spiritual blessing for himself and others." Any idea of absorbing any one communion in another is likewise disavowed. "We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the body of Christ for which he prayed." The bishops' advance is being met by Free church leaders in a spirit of fraternity and responsiveness, the universal desire among Nonconformists being to go as far as possible toward meeting their brethren of the Anglican church without the sacrifice of fundamental principle.

## PREVIOUS PROPOSALS

The value and significance of the Anglican bishops' new appeal to all Christians can best be estimated by comparing it with the pronouncements of previous Lambeth conferences. The conference of 1898 issued the famous Quadrilateral: "That, in the opinion of this conference, the following articles supply a basis on which approach may be by God's blessing made towards reunion: (a) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith. (b) The apostles' creed, as the baptismal symbol; and the Nicene creed, as the sufficient statement of the Christian faith. (c) The two sacraments ordained by Christ himself—baptism and the supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by him. (d) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of

his church." The 1897 conference urged that every opportunity should be taken to emphasize the divine purpose of visible union among Christians as a fact of revelation, and that special intercession should be offered for such unity. But the historic episcopate was insisted upon. By the time, in 1908, of the fifth Lambeth Conference interest in reunion had greatly increased, the development of missionary work abroad having given special urgency to the question.

## THE NEW PROPOSALS

The Bishop of Pennsylvania, after taking part in the 1920 Conference, points out that in the Quadrilateral not a word is said about the church. "But of our new appeal the church is the beginning and the ending. We are concerned with nothing else. Bible, sacraments and ministry are certainly included and insisted on, but they are included in their due subordination and proportion." The terms of the new proposals are as follows: "The Holy Scriptures, as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the apostles' creed as the baptismal confession of belief; the divinely instituted sacraments of baptism and the holy communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body."

The plea for the episcopate is put forward in a much milder and less assertive form than hitherto: "May we not reasonably claim that the episcopate is the one means of providing such a ministry?" and the desire is expressed that "the office of a bishop should be everywhere exercised in a representative and constitutional manner." By way of "mutual deference to one another's consciences" the encyclical declares "that if the authorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations," and it is hoped "that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship." Thus an entirely new note is struck in official Anglican advances to Nonconformists. Dr. J. H. Shakespeare, who has labored so strenuously for reunion, welcomes the appeal as marking a substantial and hopeful advance on the Quadrilateral.

## DEFINITION AND APPLICATION

The terms of the more important of the proposals are somewhat vague. Everything depends upon the definition of the terms used and the application of the principles



enunciated. Many, by no means all, representative Free churchmen are prepared to accept some form of episcopacy, "without those prelatical elements," to quote *The Times*, which no one can defend as having their warrant in the early history of Christendom," but we do not yet know what is meant by "representative and constitutional" in this connection. And the great majority of Nonconformist ministers would set their faces against anything in the nature of re-ordination. One cannot believe that the bishops really propose what the "British Weekly" calls "mutual re-ordination." Dr. Shakespeare argues that the proposal involves nothing more than an exact quid pro quo. "In both cases words are used descriptive of the respective machinery in operation at present in the Free churches and the Anglican church, namely, 'recognition,' on the one hand, and 'episcopal ordination' on the other." Dr. Shakespeare adds that it should be borne in mind, moreover, that in the case of Free church "recognition," the ministry is limited to the one communion, and, therefore, it is not unreasonable to suppose that some wider commission would be desirable for fuller ministry in the united church. On the other hand, Dr. Charles Brown does not think that episcopal ordination should be asked of Free church ministers, and Dr. Clifford says it is not at all likely to be regarded with favor either in the Baptist churches of Britain or of the United States. Dr. Meyer fears that this stipulation, if irrevocable, may hinder a further advance along the line of Christian unity. Dr. J. D. Jones is of the same mind, and Dr. Archibald Fleming points out that the bishops have apparently forgotten Presbyterian Scotland. Yet the Bishop of Pennsylvania says: "We set down our lowest terms, our minimum requirements for those who might desire to keep spiritual company with us."

## INTERCHANGE OF PULPITS

The provisions regulating "exchange of pulpits" and intercommunion mark a distinct advance, though safeguards have been carefully framed: "A bishop is justified in giving occasional authorization to ministers not episcopally ordained, who in his judgment are working towards the ideal of union, to preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers. The bishops will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme. But the conference cannot approve of general schemes of intercommunion or exchange of pulpits, or of the celebration in Anglican churches of the holy communion for members of the Anglican church, by ministers who have not been episcopally ordained." The proposals quoted above for "recognition" and "episcopal ordination" must of course be read in the light of this stipulation. While the bishops' proposals are being and for some time to come will continue to be discussed sympathetically in Free church circles, nothing would be gained by ignoring facts or not frankly facing real issues. Behind all these sugges-

tions and invitations looms the big question of state-establishment, which the bishops do not even mention.

## APPEAL TO NON-CHRISTIANS

The bishops' "Appeal to All Christians," dealt with above, was preceded by an address "to all men and women of good-will, who, along with us have been watching in deep concern the wasting of the moral resources of the world during these recent years." To them the bishops commend their work, confident that they will find in it much that gives expression to their own thoughts and fears and hopes. "Men and women who believe in the power of the Spirit within and without the church of Christ must no longer keep apart. They must be drawn together by mutual respect and understanding." The co-operation is invited of all who are striving for justice, brotherhood and purity in the life of the state, of industry and of the family." This remarkable appeal represents a new departure in official religious pronouncements, and is a worthy recognition of that manifestation of the Spirit of Christ which is seen outside organized religion and which was strongly in evidence during the Great War.

## Three Poems

By Thomas Curtis Clark

## Wisdom

(After a visit to an Oriental Museum)

WE seek afar for knowledge quaint and old,  
In tattered scrolls and parchments dark with age;  
We search dead realms with eager pick and spade,  
And trust our quest to yield some counsel sage,  
Some old-new truth or gleaming prophecy,  
Some word of life, a priceless heritage.

We toil and seek and after many years  
We hold, perhaps, some bit of lore revealed;  
Our long-sought prize we nurse with joy untold  
And herald forth our labor's precious yield:  
The world, alas! goes heedless on its way,  
For man must live, and man must till the field.

*How better far to find, for youth and age,  
God's open wisdom on the sacred page!*

## Songs and Deeds

DOUBT and fear and a word of dread  
Can make the warrior hang his head;  
Faith and hope and a love-born song  
Can make the weakest brave and strong.

## Heroes

WHO waits to hear a hero-call,  
For him no worthy fate shall fall;  
But he whose every deed is fine  
Is fit for God's first battle-line.

# The Negro—A National Asset

By Rodney W. Roundy

THE Negro has been an American one year longer than the Pilgrim. The narrative of John Rolfe records that "about the last of August, 1619, came in a Dutch Man of Warre, that sold us twenty Negars." Last year was his Tercentenary. There has been no public notice paid to this fact. No interdenominational gatherings nor international programs were planned or executed. Rather was it a grim year of awful record in race clashes, race riots and the sway of the Lynch law. The Negro who came not to this land of his own will or wish, on the three hundredth anniversary of his arrival has received treatment of a kind to bring a blush of shame to every American who cherishes Pilgrim ideals of righteousness, of freedom under law and of decent Christian living. A record year in the crime of lynching is the tragedy of the Negro's Tercentenary. The riots of Chicago, Washington, Omaha, Knoxville, Longview, Tex., and Elaine, Arkansas, the lynchings at many points in the Southland, the sixty bombings of Negro property in Chicago with only two arrests and convictions, have been the unplanned horrible way of celebrating not locally but nationally his landing on the shores of the Old Dominion State.

Yet I venture the assertion that the American sense of fairness requires from us, especially from those who owe most to American ideas, American institutions, American ideals of appreciation of that earlier Pilgrim who came to Jamestown in 1619. The Negro in America is commonly looked upon in terms of problem. His background of slavery, the common prejudice continuing through the years, the sensational methods and weaknesses have continuously strengthened this impression. I propose an appraisal of the Negro's value to this country as an asset to our American nation. In writing as I do I am not unconscious of the Negro's handicaps, his needs, his immaturities. But I propose a positive rather than a negative appraisal of his worth. His faults are patent; his elements of strength need emphasis.

## ALWAYS A PATRIOT

The Negro has always been an asset of patriotism in time of war. The United States has had no war in which he did not play his part. The first martyr in the Boston massacre, March 5, 1770, was of mixed Negro and Indian blood, Crispus Attucks. The Black Legion at the siege of Savannah on October 9, 1779, contributed valuable service in covering the retreat, repulsing the charge of the British and in saving the American and French army. It is estimated that there were thirty-five Negroes to each white regiment in the Revolutionary War. They were in the War of 1812. Commodore Perry referred to those who took part in the battle of Lake Erie as "absolutely insensible of danger." General Andrew Jackson was generous in his praise of the Negro's valor in the armies of the Southwest.

There were 161 regiments and 178,975 Negro soldiers in the Union Army of the Civil War. Confederate enlist-

ments should be added to the reckoning. Allegiance to his master's interests is quite as much to be reckoned a trait of patriotism as fighting for his people's freedom. The distinguished service of the Tenth Colored Cavalry coming to support Colonel Roosevelt and the Rough Riders in the first battle in Cuba at Las Guasimas should never be forgotten. El Caney and San Juan Hill are places where Negro troops took distinguished part.

Ah, they rallied to the standard  
To uphold it by their might,  
None were stronger in their labors,  
None were braver in the fight.

So all honor and all glory  
To those noble sons of Ham,  
The gallant colored soldiers  
Who fought for Uncle Sam.

With such a background what would be the record of the World War? The American Negro's physical prowess was the greatest asset. In all wars the rank and file of the soldiers of all nations and colors have more work, plain drudgery, to perform than actual fighting. In this field the Negro did his part nobly. He was even enlisted for work quite as much as for fighting. "Thus at the front," says Frederic Palmer in "Our Greatest Battle," "the colored man kept open the passageway for supplies which the colored man had unloaded at the ports. He was truly the Hercules of physical labor for us." "The Song of Noah's Crew" suggests one kind of work they did.

Down in the vessel's innards,  
'Midst the whirlin' shafts and rods,  
The "Black Gang" is a workin'  
In "The Garden of the Gods,"  
A heavin' coal and ashes,  
(Which I'm glad their job ain't mine.)  
But they keep this boat a humpin'  
Through the heavin' ocean's brine.

During the early months of the war no troops marched more proudly nor were received with more eclat than "Uncle Sam's Chocolate Soldiers," as they paraded New York's "Avenue of the Allies." Four hundred thousand were called to the colors; 200,000 went overseas. In some southern states the number of Negroes in service was almost equal to white enrollments; from Mississippi there were more Negroes than whites in the army. Des Moines, the Plattsburg of the race, trained more than a thousand Negro officers. For the first time in our national history it has been proved that, despite some failures, Negro officers demonstrated their fitness and capacity to command men of their own race.

## SERVICE OVERSEAS

Negro combat units overseas, whether in Flanders, in Champagne, in the Argonne Forest, in the Vosges, on the Meuse, or before Metz, lived up to their standards of bravery attained in previous struggles in America. The

fact of failure of one Negro regiment in a line of trenches is not the whole case. Others than Negroes made failures during the war. Negro troops with sufficient training and especially the regiments brigaded with French regiments have unusual records of "courage, endurance and aggressiveness" to their credit. In the records of the American Expeditionary Forces it is written that colored troops of the Ninety-second Division were "in the hardest fighting of the last hour of the war," that the "old Fifteenth New York" was farthest east, nearest the Rhine and that after the armistice were first of all Allied troops to reach the Rhine. Four Negro regiments (the 365th, the 369th, the 371st and the 372nd) won the signal honor of being awarded the Croix de Guerre as regiments. The Buffaloes returned with credit and honor together with the unusual distinction of their regimental colors decorated by the French High Command. Colonel Moss, their commander, a native Louisianian, demonstrated in his commanding genius what a white leader of high intellectual and moral tone, together with a real sense of justice, can accomplish as a leader of colored men.

The 369th Regiment (Old New York National Guard with additions from all parts of the country) rendered conspicuous combat service. Col. Hayward says of his men:

"They were brave, clean men, my Old Fifteenth, and they have a record no regiment in any way can claim. They always fought hard, and they confined themselves only to fighting the Germans. In fourteen months there were only six cases of drunkenness. We went into action with but the scantiest training. After three weeks of instruction we were made part of the French army, and went into the trenches alongside of French veterans of four years' experience, and we held up our end. But our regiment paid the price, too. We went over with fifty-six officers and 2,000 men, and we returned with but twenty of the original officers and 1,200 men, but none of my boys was taken prisoner, nor did we yield a foot or an inch of ground. This regiment had the unique distinction of being 191 days on the firing line—a term of service five days longer than that of any American regiment at the front."

Who knows better than General Pershing the worth of Negro soldiers? He had tested them in years of peace; he had come into Mexico with them; he was their generalissimo overseas. Of them he says: "I place the greatest confidence in the patriotism and devotion of our colored troops. Their work is splendid both in the front line and in the service of supplies."

#### ASSET AS A WORKER

In Numbers alone Negroes constitute one-seventh of the working force of this country. The "twenty Negars" of 1619 have become thirteen millions in three hundred years. In this day when volume of production on farm-lands and in factories means so much the strong hands and sturdy muscles of the Negro peoples of our country have superlative values. Literally his brawn is contributing far more to the solution of a people perplexed by the problems of the high cost of living than is the brawn of the descendants of the Puritans. His honest labor to all America, yea, to the world is a pearl of great price:

In 1910, of the 3,178,554 Negro men listed in the census

981,922 were farm laborers and 798,509 were farmers. In other words, 56 per cent were farmers, a meaningful fact in a day of America's "back to the farm" movement, increasingly significant in an agricultural program not only of cotton and corn, but of diversified crops. Add to the list of farmers of 1910 those employed in building and hand trades, saw and planing mills, as also railway firemen, porters, draymen, teamsters and coal mine operators but taking no account of Negro professional men, and we have 71.2 per cent of males "engaged in such work as represents the very foundation of American industry." And what of the women? Fifty-two per cent were farm-ettes. It is no new thing for Negro women to be in the fields. Twenty-eight per cent more were cooks and washerwomen. That is, 80 per cent of the Negro women were doing some of the "hardest and most necessary work in our home and industrial life." The Negro in industry is one of America's greatest assets.

In all countries the man who tends the land is the country's glory and safeguard. Millet has painted the French peasant as "The Sower" and the "Gleaner." That artist will make a real contribution who paints for appreciative Americans the Negro cabin in a cornfield tended if not owned by the Negro farmer, or the entire Negro family in the field at cotton picking time or a Negro artisan among the whirling wheels of modern industry. Shaw's Monument on Boston Common proclaims the heroism of the Negro soldier in the Civil War. Another Boston statue shows Lincoln with his great arms stretched out in freedom-giving power over a Negro slave. Some southern city will portray some day in bronze the faithfulness of the Negro slave to the Southerner's home and estate in the day of his master's absence as a Confederate soldier. I propose a statue to the Negro artisan, as a fitting though belated recognition of three hundred years of faithful and increasing service to American life, for long years limited to the South, now for the whole country.

#### INDUSTRIAL ACHIEVEMENTS

Too exclusively the Negro has been thought of in the terms of the domestic servant. In the right light it is an honorable distinction. At his best the domestic has belonged to the Order of the Knights of the Christian Round Table whose motto has been: "Whosoever will be great among you let him be your servant." He has often shown the real spirit and heart of "The Servant in the House." This old-time relation of life has gradually changed since the days of Emancipation. Only 21 per cent of all Negroes were of this class in 1910. The movement away from domestic service has been greatly accelerated since the wartime demands in industry came upon us. Even before the Great War Negro laborers were multiplying in lumber camps, mines, iron mills, and all forms of industry in the Sunny South. Increasingly also they were coming North as industrial laborers. Only in Southern cotton mills did the "poor whites" reign supreme.

The coming of the war meant accelerated industry and a new day for Negro labor. Negroes were needed in great numbers in factories, mines, munition plants, docks, stockyards, freight yards and in many other places not

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previously entered. Negro women in greatly increased numbers found welcome also as clerks, factory hands, milliners, wrappers, checkers. Race was no hindrance when economic law made demands. A new day for the colored worker had dawned. His work was a success. The Department of Negro Economics of the United States Government in a careful study found that "with here and there an exception the Negro workers in the matter of turnover, absenteeism, wage scales, quantity and quality of the work on which they are employed, compared favorably with the white workers in the same plant on the same work. Here is substantial answer to the old charge of shiftlessness and laziness."

As a skilled workman he made good. Twenty-four thousand six hundred and forty-seven Negroes were employed by the United States Shipping Board when the armistice was signed. Of this number, 4,962 were skilled workmen and 19,685 were unskilled. At the conclusion of the war these numbers were respectively reduced to 3,872 and 10,203. In the case of the skilled workers this was a 20.7 per cent reduction. Of the unskilled 48 per cent reduction. These facts are altogether to the good in testing the success of the Negro skilled laborer. Other investigations of the Department of Negro Economics in various industrial plants throughout the country emphasize the same truth. The skilled Negro has very largely retained his position in all places where he has gained foothold during the last few years. It is to be remembered that Charles Knight made the record as a riveter in the war period, having driven 4,875 rivets in nine hours in the Bethlehem Steel Plant at Sparrow's Point, Md., and that Charles H. Jackson is the recent inventor of an armored diving suit, to be used as a device for marine salvage and permitting a descent of 360 feet beneath the water's surface.

There is such a thing as the thriftless Negro. He is still with us in sufficient though decreasing numbers. The real Negro is the working Negro. When new industries are planned and new developments projected the colored man is included in the reckoning. He is on the railroad section as well as in the Pullman car and diner. We find him in the stockyards of Chicago, the automobile industry of Detroit, the rubber works of Akron, the steel mills of Pittsburgh, Cleveland and other mid-western cities. The Negro was the determining factor in the steel strike of 1919. At last, all too tardily, the American Federation of Labor has admitted him to membership in the union. His number is multiplying among the long-shoremen of Philadelphia, Baltimore, and New York. He digs coal in the mines of Kentucky, West Virginia, Indiana, and Kansas. Even after the war is over he is among the shipbuilders of Portsmouth, Newark, Philadelphia, Baltimore, Norfolk and Newport News. In the latter place 5,500 skilled Negro laborers work with white men side by side. Mr. Homer L. Ferguson, native of North Carolina, "the most human shipbuilder in America," sounds a real warning: "Don't you dare come down from the North to this yard and tell us that the black man in the South is an industrial failure—you who only use

him as an elevator boy or a parlor-car porter or a chauffeur and refuse to give him an equal industrial opportunity with white labor." Varied industries in many places have called 300,000 to 500,000 from cabins, farms and plantations of the Southland for work that must be done—work left undone unless the strong hands of Negroes do it.

#### A RISING RACE

A progressive race, rather than a static one, is a national asset. In his poem, "Howard at Atlanta," Whittier struck the note which has been finely resounding in Negro life in all the years since "Linkum's Soldiers" emancipated a race.

And he said: "Who hears can never  
Fear for or doubt you;  
What shall I tell the children  
Up North about you?"  
Then ran round a whisper, a murmur  
Some answer devising,  
And a little boy stood up; "Massa,  
Tell 'em, we're rising."

The Negro has been divinely endowed with the quality of quickly adjusting himself to his environment "whether to the tropical malarial swamps of Africa where man and beast are sluggish," to the plantation life of slavery in the South, to experiences of developing freedom when the bonds of slavery were cast aside, or to the larger life of economic and social expansion of an era of the Great War and succeeding reconstruction. He can be depended upon to adapt himself to the common ideals of American living. What the Negro becomes in America vitally depends upon what America, which he loves, becomes and the way in which the best of American life gives itself in assuring to all men freedom of movement, security of life and property, common justice and the square deal.

In educational scales the Negro has not been found wanting. He has risen remarkably. He has been significantly American in banishing the evil of illiteracy and ignorance. Dr. Philander P. Claxton, United States Commissioner of Education, writes as follows:

"The people from the North, out of the goodness of their hearts, gave money in large quantities for the establishment of schools for the education of the Negroes in the southern states. Public schools also gradually helping illiteracy was brought down to 75 per cent, and to 60 per cent, and to 45 per cent, and it stood at 30 per cent in 1910. Only about 25 per cent now cannot read and write, and of these between the ages of 10 and 20, about 15 per cent. Nothing like it ever happened before at any time or any place in the history of the world. No other race ever rose from illiteracy to literacy so rapidly as the colored people of the Southern States. Already there is less illiteracy than there was among the white people of the whole United States when they gained their freedom, and less than among the white people of the Southern States only fifty years ago."

New facts coming out of new experience would indicate more illiteracy than evidenced by this statement. Yet the achievement of fifty years has been so notable that the essential truth of Commissioner Claxton's words bears unquestioned witness to real Americanism.

The Negro is an asset to essential Americanism in the

leadership which his race has produced. In the later slavery and early reconstruction days the only Negro of national proportion was Frederick Douglass. No wonder that his picture along with that of Booker Washington is to be found hanging on the walls of Negro cabins and in the front rooms of the better and best Negro homes. The famous Atlanta speech of the Founder of Tuskegee won the interest and allegiance of the South. A people capable of producing such leaders is the richer as a race, vindicates the cause of education and possesses living assets for all American life.

#### NEGRO LEADERS

But these two are not the only leaders. They now are numerous in all walks of life, both North and South. Herein is vindicated the soundness of the American emphasis on education. The education of Negroes has produced leaders, all kinds of education have tended to this result, for all kinds of leadership were needed. In a critical time of storm and stress in these days of reconstruction finer growths have come into fruition, a steadying dynamic has been operating through the avenues of trained men and women. Whether Booker Washington was right or Dubois was right in educational emphasis is beside the mark. Both were right. Certainly the times have shown that the greatest danger lay in ignorance, the greatest security in training. The same kind of education that was good for the white man was good for the Negro. The results have been racial self respect, racial influence in sanity and self control, racial patience and forbearance, real achievements of Americanism. Is there not reason and right for Reverdy C. Ransom to proclaim prophetically: "I see, now near at hand, the opening day of the darker races of mankind in which Americans of African descent stand forth among the first Americans."

The Negro's commercial progress has been remarkable. Increasing numbers of his race have shown unshakable evidence of that soundest principle of American business

success—thrift. In 1866 the Negroes of the country North and South owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses and had \$20,000,000 of accumulated wealth. Fifty years later the number of homes owned had increased to 600,000, one out of every four, the operated farms to 981,000, the number of businesses to 45,000, and the accumulated wealth to \$1,110,000,000. In 1867 four hundred Negroes were engaged in about forty lines of business; in 1917 they were engaged in two hundred lines and had \$50,000,000 invested. To-day there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was \$60,000; in 1916 it was \$21,500,000. For the same dates the valuation of church property increased from \$1,500,000 to \$76,000,000. Were the figures for increase along all lines for the last five years available a much more marked contrast would appear.

What shall be the answer of thoughtful, sober, Christian Americans who believe in the "square deal"? Shall it be anything less than full protection for the Negro's life and property, economic justice involving equal opportunities for labor with all others along with equitable pay, the preservation of the sanctity of his home, the girlhood and womanhood of his race, adequate facilities for recreation, wholesome amusement and entertainment, equal traveling accommodations for equal pay, adequate educational facilities to be furnished by state and nation and the qualifications for the use of the franchise as for all men and women? Shall it be anything less than a man's chance for manhood qualities? For the members of the Christian Church throughout our land shall it not be the application of the principles of the Golden Rule and the Sermon on the Mount? For colored and white men alike everywhere the standard is "Thou shalt love thy neighbor as thyself."

## In the Cool of the Evening

IN the cool of the evening, when the low sweet whispers waken,  
When the laborers turn them homeward, and the weary have their will,  
When the censers of the roses o'er the forest-aisles are shaken,  
Is it but the wind that cometh o'er the far green hill?

For they say 'tis but the sunset winds that wander through the heather,  
Rustle all the meadow-grass and bend the dewy fern;  
They say 'tis but the winds that bow the reeds in prayer together,  
And fill the shaken pools with fire along the shadowy burn.

In the beauty of the twilight, in the Garden that He loveth,  
They have veiled His lovely vesture with the darkness of a name!  
Thro' His Garden, thro' His Garden, it is but the wind that moveth,  
No more; but O, the miracle, the miracle is the same!

In the cool of the evening, when the sky is an old story  
Slowly dying, but remembered, ay, and loved with passion still,  
Hush! . . . the fringes of His garment, in the fading golden glory,  
Softly rustling as He cometh o'er the far green hill.

ALFRED NOYES.

# Wanted—A Congregation

## Fifth Phase—Making Worship Worshipful

By Lloyd C. Douglas

ONE of our recently rich was touring what remains of France, with his overdressed family, two maids, a Pekinese pup, and a valet whom he addressed as "Jim" and by whom he was fond of being addressed as "Bill." This man understood that it was the proper thing to visit historic shrines, to view celebrated paintings, and to make appreciative noises before notable sculptured figures of the great; and all this he did because it was the proper thing. Lacking a background of historical information and the lore of the arts, however, he was experiencing considerable disappointment. Unable to look through a stone figure, and quite on past it for a distance of five hundred years to the causes and conditions which had had more to do with its production than the genius of the artist, to his untutored mind it was merely a huge chunk of rock which somebody, with an unfamiliar and unpronounceable name, had once hacked at with a chisel.

One day he pulled loose from his party and went alone into one of the most widely known of the picture galleries. He did not provide himself with a catalog, nor did he seek the advice of attendants relative to the masterpieces on view. He rushed about the place like a stranger hunting for the proper ticket-window in a metropolitan railroad station, pausing occasionally, for an instant, to lean over a railing, and dart a hurried, humming-bird glance at some priceless work of art, before scurrying away to peck at another. Within twenty minutes, he had his fill of the place and was quite ready to take his leave of it. On his way out, he spied the elderly verger sitting by a window, reading. Prompted by that raw insolence which sudden wealth seems usually to bestow upon the proletarian mind, it occurred to this man that he might ease his annoyance somewhat by baiting the old gentleman; so he approached him, and assuming a posture as nearly simulating hauteur as an ex-blacksmith's imagination could devise, he snarled, "I've been hearing, all my life, about these famous masterpieces. Masterpieces—bah! Daubs—I call 'em! Old trash! May have pleased, once upon a time— but not today! I want you to know that I have been disappointed!" Whereupon, the verger put down his book, polished his glasses, and, having regarded the noisy tourist for some moments in silence, replied, quietly, "Sir, these pictures are not on trial: *the spectators are!*"

### THE DISAPPOINTED

There seems to be a general rumor to the effect that Christianity, as expressed by the church, is failing to please this generation. Almost everybody, both within and without the church, is either announcing blatantly his firm belief that the church confronts a crisis, or waggles his head solemnly when somebody else asserts it. Some people view the situation with alarm. Others, unable to add a cubit to their own spiritual stature, are glad enough to think that the norm and standard of the soul has been lowered, and poorly conceal their satisfaction over the

general chatter relative to the failure of the church to maintain her grip upon the mind and heart of our age.

Prominent among the doleful, who are sincerely disturbed over this matter, are many members of our own profession. We have permitted ourselves to be stampeded by all this idle clatter. Really—it is mere impudence for our country, whose most permanent works still reek of green lumber, hot rivets, wet plaster, fresh paint and perspiration, to grow hysterically concerned about the fate of an institution that was ancient and venerable more than a millennium before civilization was apprized of the fact that this continent was in existence! The church has quite passed out of the experimental stage. She does not happen to be on trial. The spectators are, however; and when they presume to express their fear that she may not survive the temporary flurry of our present restlessness, they but advertise the vast depths of their unplumbed ignorance of history, and the almost incredible lengths to which naive bumptiousness can aspire in a land of unbridled and unsupervised gabble. So much for the church—generically considered and spelled in caps.

### FAILURES AND THEIR CAUSES

Regarded specifically, it is true that many churches have been unable to present a very attractive portrait of his life and love who spoke of a social commonwealth of souls in that gripping phrase—"The Kingdom." Possibly such failures may be traced to a large number of causes. At least three of these causes stand out rather prominently. One type of failure may easily be accounted for on the ground of an over-emphasis upon some minor point of doctrine which has been permitted to grow so huge as to drain the very life of the cultus that produced it—like a monstrous sarcoma! It may have gone in for "feet-washing" as a necessary and important ceremonial rite, for example. At first, this performance may have had some real symbolic beauty—though the imagination of the writer is far too sluggish to understand what beauty could ever have been thus expressed to the occidental mind: he merely assumes that such may have been the case, at first. But once the ceremony had lost its pristine spontaneity, it must have become a heavy load to carry. The sect could not relax its grip upon its burden, however. What it had written, it had written! Presently, so far as that body of believers is concerned, there is nothing much to Christianity except to get one's feet washed, and so large a volume of effort is required for the persistence of this rite that there is very little energy left for the main task. It is the old case of the tail wagging the dog. It is also like the steamboat of Lincoln's story that had a ten-foot boiler and a twelve-foot whistle. Every time it whistled, it stopped. I fancy that the sacrament of "feet-washing" is now nearly enough passé to be safely mentioned as a case in point to cover a great many similar pathological conditions still present with us. Such deflections from



the main task of the church account for part of her present discomfiture.

A second type of failure may be explained on the ground of an untrained and ineffective leadership in the pulpit. No church can get on very well or for a very long time which wilfully does violence to human intelligence. To endure, a church must be able to command the respect of thoughtful people. But this is a truism requiring no argument; at least not in this presence.

The third, and by far the most prevalent type of failure, may be accounted for on the ground that the churches of this order have almost completely ignored the "incurably" religious passion in men's hearts for a beautiful, reverential, dignified and consistent means of church-worship.

#### EVOLUTIONARY MOMENTUM

There is a curious phenomenon in nature known to biology as "evolutionary momentum." A certain animal develops a tusk, or a horn, or a set of spines, for purpose of defence. By natural selection, only such members of the species survive as are best equipped with the peculiar protection. But, after an interminable length of time, this thing, upon which the animal's ancestors had relied for defence, has so increased in length and weight that it becomes a serious menace. After that—Nemesis! By a process of "evolutionary momentum," the weapon becomes the machinery of his defeat who carries it. What was once a safeguard, becomes a shackle. The virtue becomes a vice.

When our forefathers repudiated the vatican, they decided to pitch out of the church everything that was loose at both ends. True, many a dingy old tenet which might have been more honored by the breach than the observance was permitted to remain—but everything that had any color, form, or beauty was enrolled on Protestantism's *index expurgatorius*. Gradually, the service of worship was denuded of its vestments, its historic symbolism, its awesome solemnities, its majestic music, its stately grandeur, its subtle appeal to the mystical quality of the human mind.

Doubtless the whole business of ceremonialism and symbolism had been grossly exaggerated. One suspects that it was this over-development of the ritual that had as much as anything to do with the great protest which sent such a flock of awkward young fledglings fluttering out of the old nest. It was a typical case of "evolutionary momentum." Generation after generation, these embellishments had been added to the service of worship—a feature at a time—until the combined accretion of ornate rites toppled of its own weight. Thereupon, new tendencies arose, pledged to have no more of such nonsense. They kept the faith. At this point, they kept the faith!

Our so-called "service of worship," in such churches as employ you and me to serve as their pastors, surely ought to satisfy the most exacting of our colonial fathers who had come to hate the sights, sounds and scents of ritualistic worship. It is only rarely that the service of worship in a "non-conformist" church excites a feeling of reverence. To be sure, many churches have not failed here. I am just talking about your church and mine. We know very

well that our "service of worship" needs the breath of life put into it! But how are we going to manage it without being accused of "mysticism" or something else a very great deal worse?

#### OFF-HAND PRAYERS

Yet, this problem must be solved, somehow. "Evolutionary momentum" has been at work, again. The service became so ornate that it met disaster, and made an open bid for a charge of gross paganism, four hundred years ago. Now, it has become so denuded of its beauty that its stark ugliness repels. We preachers have become dreadfully poor psychologists. There is an instinctive heart-hunger for the mystical in worship that we have been unable to satisfy with our crude, bungling attempts at ritual and the rasping dissonances of the alleged music rendered by our untrained choirs. There has been entirely too much extemporaneous and ill-considered matter introduced into our "services of worship." Our "free" pulpit prayers, for example, have been so very free that they jar unpleasantly on the sensitive ear of the naturally devout. Indeed, our public prayers are filled with impertinences that are only saved from being blasphemous by the fact that we know not what we do. We pick up disgusting tricks of addressing The Absolute in terms of a contemptuous familiarity. How often one hears preachers mouthing that raucous phrase whose vogue the reverential fail to comprehend, "Now, Lord, just send us"—whatever-it-is—in the same inflection one uses when telephoning the butcher, "Now, Sam, just send us a few lean pork-chops, this time, can't you? No; no sausage, today, thank you. Yes—that will be all, Sam. Thanks—very much!"

Now, this will not do! Some of us have been wondering what is the matter with our churches; and some of us have been berating the generation for its godlessness. Many of us may find, upon investigation, that we have disgusted our potential constituency with our unwitting want of reverence. Many a sensitive man would greatly prefer to take a book of essays with him to a shady bend in the river, on Sunday morning, than attend our church; whereas his whole soul cries out for a much closer contact with the divine than he can achieve by his communion with nature. But—it is a great deal better for that man's spiritual welfare that he should go out, Sunday morning, and watch the river, than to go to some church where the music is so ugly it positively frightens one, and the preacher talks to the Great Unseen as if he were chaffing with his next-door neighbor over the back-fence. Let it be repeated—this will not do! We who have been committing these serious blunders must mend our ways!

#### OLD FRIEND BLUE AGAIN

Readers of these articles will have noticed that whenever the writer would ease his mind of something a bit too rough and radical to be fathered with the first personal pronoun singular, he solemnly imputes the burden to one hypothetical D. Preston Blue, who serves in the capacity of official goat; and sends him forth into the wilderness. How do you like that "wilderness" idea? Well

—that's where the goat went, did he not? But, we're getting derailed here. Lend a hand, won't you, and let us jack this thing up on the track again.

D. Preston Blue, on vacation, has been suffering of severe misgivings over his "order of service." He has resolved to plan a brief ritual with some inspirational possibilities. After much careful and prayerful study, he has made a service which proceeds somewhat as follows. It will be recalled that Blue proposes to have the opening hymn sung without other announcement than is to be found on the printed bulletin. There is a great deal to be said about that bulletin for which no time or space is provided here—how it ought to be made, what purposes it should serve, and the excellent service it may render as an advertising medium.

This opening hymn is frankly announced on the bulletin as "The Hymn of Praise"—and it must be exactly as advertised. Blue reflects upon the time when a peripatetic tent-preacher had taken all Centerville by the ears, and a great (as to numbers) chorus nightly sang at the top of its lungs such doggerel as distinguished the singing-evangelist's own hymn-book (which was to be had at the opening of the meeting and during several impressive intervals thereafter, for the absurdly low price of forty cents)—that he, Blue, had temporarily adopted the book in his own services, at the request of a warmed-over brother who, in the tent, had found again something he declared he had lost (and never missed). So—for several weeks Broad Street church began its worship, on Sundays, by singing "Brighten the Corner Where You Are" or "You in Your Corner and I in Mine" and several other "corner" hymns which appear to have been produced, as to libretto, by Mr. Uriah Heep in collaboration with Pollyanna; the music brought forth by somebody who had attempted, unsuccessfully, to compose the score for a jazz opera, and had marketed his rejected offspring for the purpose indicated above. (If any blame attaches to these remarks, see Blue.)

#### NO LAUGHING MATTER

Well—this was the sort of "praise hymn" with which Broad Street church had tuned itself up to worship, for some weeks. It was a shame; and we do wrong to laugh. It is no laughing matter. When one considers the welfare of the honest stranger who may have gone into that place, on such an occasion, almost frantically starving for something that would nourish his soul, and had sensed that surge of revulsion which sweeps over a sensitive spirit forced to witness glaring indecencies and blasphemies, one understands that this is too serious to be taken lightly.

Blue is to have no more of this. His first hymn will be a hymn of praise, in fact as well as in name, and conditions are going to be created to make the congregation sing. Then comes silence—after the "amen" with which the hymn closes—and Blue means to see to it that the "amen" is sung with vigor and volume, remembering that most of the "amens," sung in his church, are rendered as if two-thirds the congregation and half the choir understood that there were to be no "amens" that day. Either do it; or quit it! What must be the thought of the keen-witted man who sees the church committing exactly the same blun-

ders, and running amuck in precisely the same places in the service, Sunday after Sunday? Perhaps he thinks the manager of the institution is too stupid to have noticed, or too lazy to have mended.

The new order of service for Broad Street church begins, properly, with that impressive silence following the first hymn—not a long pause, but one full of meaning. And then, the minister is to say:

In the Name of the Father, and of the Son, and of the Holy Ghost. The Lord is in his holy temple: let all the earth keep silence before him.

Immediately following the reading of these words, a male quartet is to sing, unaccompanied, and very softly, a beautiful setting of the sentence:

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

#### THE CALL TO WORSHIP

To render this effectively will require a great deal of patient rehearsal by the quartet; but Blue knows that when these four men begin to realize the inspirational possibilities of this part of the service, they will gladly spend the time.

You and I have had a great deal to say about the wickedness of the stage, and doubtless there is even more that might be said on the same subject; but we should be ashamed when we remember that the stage is able to grip the public's imagination because of the indefatigable zeal and patience with which the actors school themselves in their parts. Why, before a performance is actually presented, and during the last few days of rehearsal, these people toil for uninterrupted hours, pausing neither for meals nor sleep, that they may work together to produce the desired effect at certain psychological moments! And, sometimes, preachers go into the pulpit and try to read a hymn, on the spur of the moment, and bungle, and fumble, and haggle at it until the sensitive want to cry out in mingled pain and disgust. No less often, they do not know what the Scripture Lesson is to be until the opening hymn is being sung; and they get up and read it without any advance preparation whatsoever. More frequently, they haven't the vaguest notion what the pastoral prayer is going to consider, or how it is going to consider it—a terra incognita, both as to form and content!

Any preacher who in his practice of ophthalmology tries to remove the mote from the eye of the actor, while himself guilty of such blunders of indolence and indifference, had better desist until he is able to extract the two-by-four which interferes with his own vision. But that isn't getting on very fast with Blue's new order of service, is it?

First, there was the invocation of God's presence; then, the prayer that the people's worship might be acceptable to Him. Now comes the minister's "call to worship" in the words:

Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy; and to our God for he will abundantly pardon.

During the reading of these words, the organ begins, with much feeling, but barely audible to the congregation, the beautiful score of Mendelssohn's "If With All Your Hearts Ye Truly Seek Me."

And the congregation replies, reading from the printed order of worship on the bulletin, while the organ continues its accompaniment of the prayer for pardon, with slightly more volume:

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

Following this plea for forgiveness, and acknowledgment of pardon, the minister is to introduce the praise element in the words:

O magnify the Lord with me and let us exalt his name together.

It is natural that the congregation should wish to reply:

O come, let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation.

By this time, the organ, suiting itself to the mood of praise, has been gaining in volume until the congregation is encouraged to read these words boldly, as becomes the text. And immediately the words are ended, the full choir breaks forth with a rendition of the passage:

O give thanks unto the Lord, for he is good: for his kindness endureth forever. O come, let us worship and bow down: let us kneel before the Lord our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand.

#### THE RUMMAGE SALE AD.

This pæan of praise sweeps into a great crescendo, closing on a "seventh" which is immediately followed by the dominant chord—the first syllable of "Praise God from Whom All Blessings Flow," in which everybody unites. Then the minister and the congregation sit down.

Mr. Blue understands that his projected service of worship has now arrived at a very critical moment. Shall the doors be thrown open, now, while the tardy tramp to their seats? It does not appear so. At this moment, the choir, without prelude or pause, bursts into its "praise anthem"—"bursts" because that is the way it must go into it! There must be no fussing for the place in the book, no tinkling introduction of a dozen measures; the choir must plunge into its praise anthem. And surely we have been richly endowed with such musical blessings! This should be one of the great events of the service—this anthem of praise. When it is done, the choir is seated. The service of worship—strictly speaking—is ended. Now let the tardy in, while the organist plays some incidental music, probably an improvisation of the score of the next hymn to be sung immediately before the sermon.

Here follows the Scripture Reading, and after it the solo. Unless the solo is good, it should be left out. Until we can have inspiring solos, let us have none. Let us not permit our children to compare our church music with that of the moving-picture show, to our discredit. Then; the prayer.

Blue has now arrived at the "announcements." Mentally he reviews the customary performance. Belated messages,

turned in after the bulletin had gone to press, are now to be read.

The Ladies of Group Five have a very fine egg-beater for sale at the small price of Fifty Cents.

Here the preacher smiles foolishly and comments thereon. It is assumed, he says, that whenever Group Five—goodole Group Five—goes on the market with an egg-beater, it is some egg-beater—a veritable world-beater of an egg-beater, etc. (For shame!) He continues reading:

These egg-beaters may be had from any member of Group Five or by telephoning Mrs. O. D. Liverus at her residence—number 9191-x.

It is this sort of drool, from the pulpit, that makes the intelligent and devout want to crawl under the seat, just through abject humiliation! But what is a man to do—Blue asks himself—when Mrs. O. D. Liverus comes down to the study, before the service, and hands me this note, saying, "I know I shouldn't do this, but oh, Mr. Blue, Mr. Blue!" Mr. Blue resolves that he will stand pat, hereafter, on his decision "Positively no announcements will be read from the pulpit!"

And suppose Mrs. Liverus gets angry! Well, it's time the saints were getting over their touchiness. Christianity shouldn't make people so edgy as all that. And when it does, there is something the matter with it.

This brings us up to the church "offering." And, because the time is all gone, it brings us also to the close of this story. The writer hereby invites the editor to urge him to a chapter on "Church Finances"—which is a live matter, and needs discussion.

Oh, we'll make a preacher out of this Blue fellow yet! For one thing, he is getting over his timidity. He has found out that he has a very important work to do, and must not be influenced too much by traditions and customs, especially when said traditions and customs are bad.

It is red-letter day in the preacher's experience when, after somebody has said, "Oh, but—Mis-ter B-loooo—we just nev-ver do it that way!" he is able to reply, smilingly, but confidently, "Oh yes, we do—from now on!" There is excellent psychology in that. Instantly the preacher becomes worth more to that particular parishioner. Oh—there may be a little sulking; but it all comes out right, in the end.

It is a high spot in the discouraged preacher's life when, after the choir director has looked over the projected order of worship, and has remarked, "We simply cannot do it!"—the minister is able to reply, "Well, we're going to, nevertheless!"

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# Mr. Rockefeller Versus Judge Gary

By Alva W. Taylor

**I**N FORMER ARTICLES I stated that the obsolete policies of the Steel Trust and those corporations which follow its policies receive their most damning condemnation from a comparison with the enlightened methods of contemporary industrial concerns which likewise employ many thousands of men. In this article I wish to interpret the industrial principles laid down by John D. Rockefeller, Jr., in his address before the American Chambers of Commerce at Atlantic City on December 5, 1918. This address embodies the policies adopted by the Rockefeller interests. There are some items not yet fully applied, perhaps, but to contrast the methods of the Colorado Fuel and Iron Company with that of the United States Steel Corporation is to make straight denial of every objection and apology offered by Judge Gary and his associates regarding the impossibility and impracticability of modernizing their works.

It will be recalled that President Wilson's first industrial conference went on the rocks because of the collective bargaining issue. Judge Gary was, for some unaccountable reason, appointed on that conference as representative of the public. It would be quite as reasonable for a member of a partnership to be put on a jury to try his firm. Judge Gary led a small minority and defeated the whole end and aim of the conference, with Mr. Rockefeller battling ably on the other side. In that conference it was demonstrated that a commission appointed to represent the public might conceivably wholly misrepresent it, and that the plan to appoint compulsory arbitration tribunals is liable to turn justice into tyranny through the personnel of the adjudicating commission.

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## What the Steel Corporation Was Condemned For

The indictment of Steel's labor policy by the Interchurch Commission may be briefly recapitulated as follows: The twelve-hour day, the seven-day week, the twenty-four-hour shift, the lack of conference and representation, and the autocratic "boss" system. Judge Gary's address before the annual meeting of the American Iron and Steel Institute on May 28, 1920, has been sent to many ministers throughout the country, together with an account of his company's social welfare work. The social welfare work was commended by the Interchurch Commission as among the very best but as in no way modifying their condemnation of the above mentioned methods of working their men. One will read Judge Gary's address in vain if in search of a modern and humane labor policy. Instead, one finds only generalizations that sound humane, and specific declarations that "the present so-called labor strikes, involving riot and injury to property and person, are instigated as a part of the campaign to demoralize the social and economic conditions of the country," led by conspirators whose design is to destroy the constitution. After his refusal to meet in any conciliatory way the representatives of his men before the great steel strike was called, it sounds rather conflicting to hear Judge Gary invoke his fellow steel employers "without interruption to give evidence of a disposition to conciliate and cooperate." The trouble, Judge Gary goes on, comes through agitators who "as a rule are insincere and selfish," and "in this list are included a few writers, lecturers, public speakers and self-appointed labor leaders, so-called." Of course strikes are never caused by poor wages, twelve-hour days, seven-day weeks and denial of the right of organization, conference and representation.

Under the old regime the Colorado Fuel and Iron Company once had a bloody strike. Mr. John D. Rockefeller, Jr., went personally to the state, investigated the matter from bottom

to top, personally injected his ideas into the situation and the result is a new era. As ministers of the gospel the Interchurch Commission calls upon Judge Gary and his colleagues to likewise repent of their ways and show similar works meet for repentance.

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## Some of Mr. Rockefeller's Principles

The industrial creed of Mr. Rockefeller, Jr., can well be summed up by a few verbal quotations from his Atlantic City address on "Representation in Industry." The Italics are mine.

"The soundest industrial policy is that which has constantly in mind the welfare of employees as well as the making of profits, and which, when human considerations demand it, *subordinates profits to welfare.*"

"It is therefore the duty of everyone entrusted with industrial leadership to do all in his power to improve the conditions under which men work and live." There is no twelve-hour day or seven-day week in such a policy.

"Success cannot be brought about through the assumption by any one party of a position of dominance and *arbitrary control.*"

"As industry has become increasingly specialized, the workman of today, instead of following the product from start to finish and being stimulated by the feeling that he is the sole creator of a useful article, as was more or less the case in early days, now devotes his energies for the most part to countless repetitions of a single act or process, which is but one of perhaps a hundred operations necessary to transform the raw material into a finished product."

"The worker loses sight of the significance of the part he plays in industry and feels himself to be merely one of the many cogs in a wheel. All the more, therefore, is it necessary that he should have contact with men engaged in other processes and fulfilling other functions in industry, that he may still realize he is a part, and a necessary though inconspicuous part, of a great enterprise."

"This sense of isolation and detachment from the accomplishments of industry, which too often comes to the workers of today, can be overcome only by contact with the other contributing parties. Where such contact is not possible directly, it must be brought about indirectly *through representation.*"

"As regards the organization of labor, it is just as possible and advantageous for labor to associate itself into organized groups for the advancement of its legitimate interests as for capital to combine for the same objects. Such associations of labor manifest themselves in *collective bargaining*, in an effort to secure *better working and living conditions*, in *providing machinery whereby grievances may easily and without prejudice to the individual be taken up with the management.*"

Mr. Rockefeller points out that labor is sometimes selfish and inconsiderate of the public welfare, but says capital is likewise, and he adds, "We ought not to allow the occasional failure in the working of the principle of the organization of labor to prejudice us against the principle itself, for the principle is fundamentally sound."

These extracts from Mr. Rockefeller's address give an excellent summary of that enlightened, humane and modern labor policy which, in one way or another, has been adopted by several of the great employment concerns in America and by an even greater proportion in Britain and was urged by our government during the war. But Judge Gary confessed to the Senate Committee that he was not well informed as to

the government demands on this matter during the war. In lofty self-sufficiency the Steel trust ignored Uncle Sam's democratic labor policies for war production. Mr. Rockefeller notes these policies as exemplary (pages 15-16 "Representation in Industry"), and concludes by saying, "Upon the heads of those leaders—it matters not to which of the four parties they belong (i. e., capital, management, labor or the public—who refuse to reorganize their industrial households according to the modern spirit will rest the responsibility for such drastic measures as may later be forced upon industry if the highest interests of all are not shortly considered and dealt with in a spirit of fairness."

#### Plans for Democratizing Industrial Relations

Mr. Rockefeller did not talk in glittering generalities about industrial relations but presented concrete plans for their democratization. Moreover, he is actually adopting them in his concerns. His plans may not be perfect, but we must give him credit for sincere desires to perfect them. The hope for industrial peace rests in employers of his type and spirit. Again we say the most severe condemnation of "Garyism" is the actual policies of such industrial concerns as Mr. Rockefeller's.

Mr. Rockefeller premises his advocacy of industrial representation on the governmental labor policy for war production, saying "The cooperation in war service of labor, capital, management and government has afforded a most striking and most gratifying illustration of this truth"—a policy which United States Steel did not so much as consider. He cites the Whitely Report as an exemplary British policy embodying sane and commendable principles and says, in a spirit of fairness noteworthy in a great capitalist, that the Reconstruction Program of the British Labor Party is "a most thoughtful and comprehensive document." This again is in striking contrast to those contemporaries who see in it nothing but bolshevism and red radicalism disguised.

The basis of the Rockefeller plan lies in the recognition of four parties to industry, namely, capital, management, labor and the community or public. Capital is to be awarded a fair return, but only after labor is given a living; management makes up the technical and administrative force that may comprise no investors at all; labor is given prior consideration because its investment "is a part of the worker's strength and life"; the community's right to representation is stoutly defended because it maintains law and order, provides agencies for transportation, furnishes systems of finance and credit, consumes the product and "ultimately provides the wages, salaries and profits that are distributed among the other parties." The plan provides that each of these four parties shall have democratically chosen representatives in the management of industry—"an effective structure of representation is that which is built from the bottom up." All employees are included in the representation. In each plant, each industrial district and in the concern as a whole representative councils are provided. Further, the plan "admits of extension to all corporations in the same industry, as well as to all industries in a community, in a nation, and in various nations." This statement serves our purpose of pointing the contrast with the feudal policies of Steel and gives edge to our reiterated statement that the severe condemnation of the Steel Corporation is not in the criticism of utopians nor in that of the Interchurch Commission, but in the criticism of its own industrial contemporaries.

It is due Mr. Rockefeller to make one more quotation from his address: "As the leaders of industry face this period of reconstruction, what will their attitude be? Will it be that of standpatters, who ignore the extraordinary changes which have come over the face of the civilized world and have taken place in the minds of men who, arming themselves to the teeth, attempt stubbornly to resist the inevitable and invite

open warfare with other parties in industry . . . or one which take cognizance of the inherent right and justice of the principle underlying the new order; which recognizes that mighty changes are inevitable, many of them desirable; and which does not wait until forced to adopt new methods, but takes the lead in calling together the parties to industry for a round table conference to be held in the spirit of justice, fair-play and brotherhood, with a view of working out some plan of co-operation which will insure for all those concerned adequate representation, and afford labor an opportunity to earn a fair wage under such conditions as shall leave time not alone for food and sleep, but also for recreation and the development of the higher things of life."

P. S.—The complete Report of the Steel Investigation will be issued by Harcourt, Brace and Howe within a few days.

## THE SUNDAY SCHOOL

### Temperance Conviction \*

ONE of the first speeches that he made in the United States after his spectacular and convincing trip in Europe, "Pussyfoot" Johnson made in our church here in Pittsburgh. He attracted a huge crowd which made a large and generous offering for the Anti-Saloon League. "Pussyfoot" is a man of one idea. He has one large conviction. He believes the world ought to go dry. He thinks it will go dry. He says England will go dry in ten years, if not before. His vision is broader than the United States; he thinks in world terms. He lost an eye in England. A crowd of medical students broke up one of his meetings and put out his eye. He was a good sport. He did not whine—he smiled. Now they say, "Pussyfoot's eye will make England dry." I notice that the brewers and distillers of Britain have just raised a fund of four millions of dollars and have engaged a lot of orators to go up and down the Island trying to undo what Johnson did. He must have done something!

The old gang used to sing in the taverns, "We want what we want when we want it," and then they proceeded to want and to get copious quantities of beer and whiskey. But a new group sprang up who knew what they wanted and when they wanted it. Business men, tired and disgusted with the inefficiency of drinking men, wanted a dry city. Wives suffering hardships and deprivations because the saloon-keeper got the husbands' money first, knew what they wanted. Reformers, knowing that all evils such as poverty, licentiousness, thieving and the rest ran back to the saloon, knew what they wanted. Preachers and millions of church members, seeing how their work was handicapped by the inroads of drink, knew what they wanted. Thus the Eighteenth Amendment was written into the Constitution!

Public opinion must still be cultivated and only men and women like "Pussyfoot" Johnson, who have deep and solid conviction, can be of any value.

As I studied Johnson, standing in my pulpit and speaking not as an orator but as a business man, he reminded me of Moody—a plain, solid man whom God has honored to do a conspicuous piece of work. God has so honored him because this man has an undying, unwavering, rock-biased conviction about this wet and dry business. It is of supreme importance that our Sunday-schools make much of temperance Sundays. The growing generation must be instructed in the most interesting ways concerning the effects of alcohol and the effects of the institution known as the saloon. Away with soft tolerance!

JOHN R. EWERS.

\*Lesson for Sept. 19, "The Evils of Intemperance." Lesson text: Prov. 23:19-21, 29-35.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Minister Repeats Sermon Three Times

Churches in America are not all so thronged that the people cannot get in. But Rev. F. B. Meyer, who has been supplying the pulpit for Rev. G. H. Morrison in Wellington United Free Church, Glasgow, has drawn such crowds that the people could not all hear him at the regular service. The session of the church finally arranged for the same sermon to be repeated three times each Sunday to the different congregations that filled the church. His sermon on a recent Sunday was entitled "Message of the Ages."

## British Disciples Face Delicate Problems

For many years there have been two Disciples bodies in Great Britain, the older having sprung up independently while the younger was the product of the American Disciples Foreign Missionary Society. The older body was very conservative in its theology, while the younger represented the more progressive spirit of American Disciples. The two bodies were merged in 1917, but the union has been a difficult one. The older group practices close communion, restricting the privileges of the Lord's Table to those who have been immersed. The other group has held to the wider fellowship of Christians. The subject was an acute one in the annual convention recently held, and a committee was appointed to consider the question which is made up of an equal number of each group and which will be in session at intervals during the coming year. The convention authorized the establishment of a training school for ministers at Birmingham. The journal representing the group, *The Bible Advocate*, has been losing money at the rate of fifty-five dollars a week and a new committee was appointed to manage it, composed of men prepared to face the deficit personally. There was a loss of membership last year of two hundred, but the Sunday schools reported a gain of four hundred.

## Conference in India Declares for Practice of Christian Union

The Bangalore Conference, held in India the last week in May, considered the whole question of the unity of the native church and came to some interesting conclusions. The following resolution was passed: "That this Conference of Indian Christians consisting of members belonging to the Anglican, Wesleyan, Lutheran, Baptist, Presbyterian and Syrian denominations, is of the opinion that the several denominations of the Christian church are in all essential respects within the one church catholic, and that, in the interests of true Christian fellowship and for the extension of the kingdom of Christ in this land, a recognition of the real status of the denominations within the one body

of Christ and of their ministries as of equal validity is necessary." Plans were made for a formal recognition of the ministries of the denominations, but it was explicitly stated that this should in no wise contemplate any such thing as reordination, or the repudiation of past ministries. It was agreed that all Christians should have equal access at all communion tables. The conference came to an understanding that this union should become complete and organic just as soon as the native church became independent financially. Only the denominational interests of the home churches prevent that complete union at the present moment.

## Wesleyan Methodists Defer Decision

The subject of Methodist reunion in England was the foremost topic at the annual conference this year. An effort to dismiss the subject without consideration did not receive any considerable support. It was felt by many, however, that a project of such magnitude should not be pushed unduly. It was voted to defer any final decision until the project had received consideration in the synods, trustees' meetings and quarterly meetings. The test votes showed, however, that there was a majority sentiment in favor of union. There are three divisions to Methodism in England and the union of these three divisions will make one denomination of considerable strength, though Methodism in England is not relatively so strong as in the United States.

## Stirring of Liberal Sentiment in Church of England

The liberals in the church of England are speaking right out these days in behalf of the larger fellowship. The Bishop of Khartoum, who was in London recently, declared that he believed in the validity of the orders of the non-conformist churches. Dean Inge made an address recently in Hull city hall in which he was outspoken in his views. He said he would like to see people going to the church of England in the morning and to the Wesleyan church in the evening. The religious public was ready for a great step forward towards unity. As to the Lambeth Conference, "I am not without hope," said Dr. Inge, "but I fear that the leaders of our church are dominated by the fear of the Anglo-Catholic secession. There is a party in the Anglican church, good, earnest men, whose honest but impracticable principles cause them to classify all other Christians outside their denominations into those who unchurch them and those whom they unchurch—the only absolute schismatics in Christendom." He believed in the Mansfield Conference policy of active co-operation in preaching, practical work, and administering the sacraments. "I hope the bishops will bid us go forward on these

lines. If they do not we shall have to go forward without them. The one thing which Anglicans have to do is to put away the elusive dream of reunion with Rome. Nothing short of submission will help us there—and we never will submit."

## Religious Situation in Hawaiian Islands

After a century of missionary effort, the natives of the Hawaiian Islands are converts to the Christian religion. The Japanese immigration, however, which made the islands more Japanese than anything else, has caused a reversion to alien religion. The Buddhists are very strongly entrenched and have a hundred thousand dollar temple in Honolulu and smaller temples in almost every town where there are Japanese. They combine religion with racial propaganda and last year managed a persecution of Japanese Christians in which many Japanese lost their positions.

## Great Gathering of Presbyterian Missionaries

That was a great gathering of Presbyterian missionaries in New York when one hundred and twenty-five men and women under appointment met with fifty missionaries who have returned on furlough. Twelve missionary appointees of the Reformed church were present. The largest number of missionary appointees from any theological seminary was from McCormick Theological Seminary of Chicago. The program dealt with the missionary aim and message and also with many of the more immediately practical concerns of a missionary's life.

## May Have Found the Mayflower Timbers

The Tercentenary of the sailing of the *Mayflower* has aroused interest in the subject of the final fate of the ship. Dr. Rendel Harris, of England, believes that he has found the wood of the old ship in a barn at Old Jordan's in Buckinghamshire. Ship builders have examined the barn and have confirmed the theory that it is built of ship timber. There has long been a local tradition that the barn was built of ship's timber from the *Mayflower*. A cross-beam in the center of the barn is cracked and clamped with a piece of iron. It is known that the *Mayflower* had a cracked cross-beam which was mended with a piece of iron from a printing press.

## Loss in the Disciples Ministry

The Disciples of Christ have been losing heavily in their ministerial force. On the first of January, 1919, their list of preachers was less than ten years before, though the membership in the churches had increased. The loss in the ministerial force in the succeeding year was 78. President Andrew D. Harmon, of Cotner College, Lincoln, Neb., who



gives the above figures, says that 40 per cent of the Disciples ministers have college degrees and 32 per cent have no college training at all. He estimates that half of the congregations of the denomination have no preaching or pastoral service.

#### Another Denominational Paper Gives Up

The difficulties of the publishing business were never so great, and many of the smaller religious periodicals are finding it impossible to exist. The Christian News, of Des Moines, Iowa, after many vicissitudes in recent years, has transferred its subscription list to The Christian Standard and the paper has discontinued publication. It had a local constituency in the state of Iowa.

#### Business Men Enter the Ministry

The Centenary Movement of the Methodist Episcopal church does not limit the measure of its influence by the money raised. Many men and women have been moved to give their lives to professional Christian work. Robert E. Crane, of Auburn, N. Y., was a lawyer with a large practice. Moved by the messages of the Centenary and by his own experience as a "four-minute man," he gave up the practice of law and went to Columbia University to take special courses preliminary to entering the ministry. Mr. Stuart B. Edmonson was a district manager of an insurance company at ten thousand dollars a year. He has given up his office in Chicago and accepted the pastorate of a suburban church at Lake Forest, Ill., at a salary one-fourth as much. He had been a preacher before but had despaired of the church. The Centenary Movement convinced him that the church had a future. He said, in making his decision, "There are some things better than gold."

#### Ministers Devote Time to Church Film Movement

The demand of the churches for film which is unobjectionable in houses of worship has led to the organization in New York of the International Film Corporation. Recently Rev. Barclay Acheson resigned his connection with the new corporation. His efforts will be seconded by those of Dr. C. W. Blanpied, who is connected with the Board of Home Missions of the Methodist Episcopal church. The latter will give part of his time to the good film movement. There are other corporations which are devoting part or all of their energies to the production of church films and it is believed that within a few years there will be an adequate and satisfactory supply of the kind of film which churches need in their work. The most common use of film in churches is not in connection with the Sunday services but in connection with the mid-week activities.

#### Successful City Minister

While church work in large cities is difficult, there is occasionally a piece of

very successful promotion by some minister who possesses the qualifications necessary to such a task. Outstanding among such achievements is that of Rev. C. R. Stauffer of Norwood church of Disciples, Cincinnati, who in eight years has brought a struggling little congregation up to a membership of a thousand. This church maintains the largest Sunday-school in Cincinnati, and the fourth largest among the Disciples of Christ. The congregation now has a property valued at sixty thousand dollars and has plans for further expansion in the way of a building enterprise.

#### Movement Now on for Union of Various Federations

With the collapse of the Interchurch World Movement there have emerged a number of questions with regard to the organization of Protestantism. There is an insistent demand for a union of the many federations. Why do we have a Home Missions Council and Federal Council of Churches and an Interchurch World Movement, with no coordination among them? There is also a Foreign Missions Council, a Council of Religious Education and certain other organizations which are each independent. The committee that is considering the reorganization of the Interchurch World Movement is disposed to consider also the advisability of the complete reorganization of the cooperative work of Protestantism.

#### Schism in the Ranks of Sabbatarians

There has come a schism in the ranks of those who are set to defend the Christian Lord's Day from the innovations of business and pleasure. There has been organized in New Hampshire the New Hampshire Sabbath Conference. Rev. Edward A. Tuck has severed his connection with the Lord's Day League and will henceforth work with the new organization.

#### World's Sunday School Day

Travelers who have gone to Japan for the World's Sunday school convention will foregather in Tokio for the first session on October 10. It is planned to make this day one of special interest in America and England by observing it as World's Sunday School Day. A responsive service has been prepared by Prof. H. Augustine Smith, of Boston University, which is to be used by the delegates in Tokio. This service has been sent to the various Sunday school papers of the country and by them will be made available for use in the American schools.

#### Allot Territory to Different Baptist Organizations

There will be no duplication of territory by the various Baptist bodies of the world in denominational and missionary propaganda. The meeting of the World Alliance in London settled all of that. It is agreed that the Northern Baptist Convention of America will be responsible for the work in Norway and Poland.

The Southern Baptist Convention will work in Spain, Italy and Roumania. The British Baptist will cooperate with Northern Baptists of America in doing work in Czecho-Slovakia and the new Baltic states. The German Baptists are to work in Austria, Bulgaria and the Ukraine. The Baptist unions of Great Britain and of Sweden are to work in Finland. It will be seen that Baptists, like the Methodists, have set all of Europe before them as a mission field. In order to coordinate the work of the various organizations in this difficult task, Rev. J. H. Rushbrooke, pastor of Hampstead Gardens church, London, has been called as commissioner of the European Baptist missions. He has not yet announced whether he will accept.

#### City Church Wins the Chinese

It is sometimes easier to arouse enthusiasm about helping the Chinese in China than about doing something for them in America. This is not true in the case of the Jackson Boulevard Church of Disciples of Chicago. Rev. Austin Hunter has been conducting in this church during the past twelve years a Chinese department and now has a considerable Chinese membership, having received fifty-three Chinese into the Christian faith. Five more were recently baptized. These converts come into the church after a period of instruction in a Chinese Sunday School in which each pupil has an individual tutor who teaches the English language and the Bible at a single operation.

#### Congregational Church Building Sold

The changing population in Brooklyn, N. Y., has resulted in the sale of a historic building, the Beecher Memorial church. The community around the building is now almost altogether colored. Rev. C. B. Halliday, for many years Beecher's assistant, has been pastor of this church. On the site of the church a colored hospital will be erected. This process of church retreat is going on in most of the large cities of the land.

#### Methodists Have Big Program at State University

The growth of state universities in this country is well illustrated by the statistics with regard to the University of Minnesota. In 1890 there were 828 students. The enrolment in 1919 was 7,451, and it is estimated that the student body this year will reach the enormous total of 10,000. The Methodists had 919 students at the state university last year and their church adjacent to this university was totally inadequate for the task of caring for these students. The Wesley Foundation will invest \$350,000 for work at this university, \$250,000 of which will be used for the purpose of erecting a suitable building and the remainder will be endowment. The program of work at the state university is still in the process of experimentation, some of these foundations providing for instructional work in the Bible and Christian

ethics and others giving the major attention to socializing the denominational group and attaching it to the local church. Many student pastors are recruiting agents for the pews of the local church while others have a larger idea of what the ministry to the student involves. The number of religious workers coming from the state university has proved of the greatest interest to alert church leaders and it is believed that this number can be increased.

#### General Convention of the Disciples

The General Convention of Disciples of Christ will be held in St. Louis this year, October 18-25. The program committee is headed by Rev. A. McLean, president of the Foreign Missionary Society. The threat of disturbance again this year by a reactionary group that will hold a "doctrinal congress" preceding the convention adds interest to the gathering. This group is now carrying on a campaign to defeat for reelection Dr. F. W. Burnham, president of the United Christian Missionary Society. The sessions will be held in the St. Louis Coliseum which seats twelve thousand people and it is expected that some of the peak sessions will fill this vast auditorium.

#### Methodists to Preserve Historic Building

The oldest Methodist society in Illinois was the Shiloh church located at Three Springs. Rural conditions have changed and the old building, erected in 1875, has been falling into a bad state of repair. Recently the school of rural pastors being held at McKendree College, Lebanon, Ill., visited the old church and formed an association to provide funds for the repair and maintenance of the building. The Shiloh church was organized in 1795 and in it labored such well-known Methodists as Bishop McKendree and Peter Cartwright.

#### Pulpit Freedom in England

Theological reconstruction has made much greater progress in England than in the United States. Many matters which are still subjects of controversy here are regarded as commonplaces there. There are limits to freedom, however, and when a minister in Pembroke Chapel, in Liverpool, came out recently for a doctrine which was interpreted as Unitarianism, the Liverpool Baptist Association withdrew fellowship from the church. This action was defended by The Christian on the ground that Christianity was no vague quest but a reasonably developed body of truth to which an evangelical minister was pledged to be loyal. The offending minister had claimed the liberty to "preach any heresy under heaven." This was a little too strenuous a type of liberty for British Baptists to have fellowship with.

#### New Council of Boards of Benevolence Finds Quarters in Chicago

Since the last quadrennial conference of the Methodist Episcopal church,

there has been organized, under the authority of that conference, the Council of Boards of Benevolence, which will coordinate the benevolent work of the denomination. This board has wisely chosen to locate itself in the center of the Methodist constituency in Chicago. The Book Concern has a large building at the corner of Rush and Superior streets, north of the loop, in which the new board will have an entire floor with 15,000 feet of office space. If the new board functions successfully there will undoubtedly be a strong tendency to unify all Methodist organizations in Chicago in the future, bringing the various boards to this city.

#### Dr. Mary Stone Will Work With Independent Board

One of the most prominent figures in the native Christian church of China has been Dr. Mary Stone who has been engaged in medical work. She has been heard by large audiences in a tour of this country. She has just sailed for China again and will engage in hospital work in Shanghai in cooperation with Miss Jennie Hughes, of the Methodist mission. Both will be supported by a new organization to be incorporated in China and to be interdenominational in character. Chinese nurses will be trained and Christian propaganda will be carried on in connection with the hospital.

#### Interchurch Workers are Now Scattered

The great offices of the Greenhut building in New York are now deserted and the workers of the Interchurch World Movement are gone. Some of these leaders have gone back to the denominational and other tasks which they only temporarily relinquished on behalf of the Interchurch. In the case of others it is with no little personal hardship that many of them on short notice have been forced to seek new positions. A special committee is working out a plan to salvage the movement and it is expected that its report will be received in the early fall. There seems to be particular need of conserving the results of the surveys. This will be done if possible. The

most recent announcement in connection with the salvaging of the Movement is that the Council of Church Boards of Education has taken over the American Education department and will complete the survey which was begun by the Interchurch. The next meeting of the Association of American Colleges will be devoted to the American Education Survey and allied subjects. The Carnegie Foundation for the Advancement of Teaching will assist in the publication of the survey. Thus one by one the functions of the Interchurch World Movement are passing into other hands. But there can be no compensation for the opportunity lost for the coordination of all these functions in one comprehensive plan.

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### Friends Disagree on the League of Nations

One hundred citizens of Philadelphia are included in the delegation of American Friends which went to England to attend a world conference in London. The Friends of all other nationalities voted for the League of Nations as now drawn up but the American delegates insisted upon reservations, most of them standing for the Lodge reservations. The American attitude was so insistent that the delegates from the United States threatened to bolt the conference if a blanket approval of the present League of Nations covenant was adopted.

### Gipsy Smith Is Coming Back to the United States

No British preacher is more popular in the United States than Gipsy Smith, the evangelist. He is coming back to the United States for a tour this coming season. He is not only a speaker of power, but is also a singer and writer. One of his published works which is especially popular is called "The Lost Christ."

### Great Summer School at Oxford

The intellectual life of the ministry has been greatly revived by sessions of summer schools at the great universities both in England and in America. The session in Oxford brought together ministers of every denomination and the lecturers also came from various communions. Prof. Paul Sabatier delivered some lectures and the addresses of Mr. Claud Montifore showed that liberal Judaism had traveled a long way toward the ideals if not the doctrines of Christianity. President McGiffert (Union) and Professor Bacon (Yale), of America, were among the lecturers.

### Dr. Gunsaulus Preaching in New York

New York audiences forgot the heat this summer in listening to some remarkable sermons by Chicago's great preacher, Rev. Frank W. Gunsaulus. He delivered a series of addresses called "Great Moral Leaders" in St. Nicholas Collegiate church. His sermon on Phillips Brooks traced the influence of Puritanism in the making of a great Episcopalian divine. That the outstanding Episcopalian preacher of American church history should have been influenced most deeply by the movement which made a protest against his own communion was used to illustrate many other paradoxes of history.

### World Conference Endorses the League

The preliminary meeting of the World Conference on Faith and Order, held in Geneva, Switzerland, this summer ended on August 20. A continuation committee composed of Baptists, Congregationalists, Disciples of Christ, Eastern Orthodox, German Evangelicals, Lutherans, Methodists, Old Catholics, Presbyterians, Quakers and Reformed churchmen was appointed. The meeting unanimously adopted the following resolution, which was presented

by an American delegate: "The Conference earnestly desires that those nations not yet within the League of Nations will soon be admitted to it."

### Bishop Hensley Enters on New Duties

Bishop Hensley Henson has been transferred recently from the see of Hereford, in England, to the most prominent position in the church aside from that of the two archbishops. He is now the bishop of Durham. In his cathedral he will be associated with Dean Weldon, a man of like spirit. In a recent pronouncement on the subject of Christian union, he says: "The more I get to know of our unhappy divisions, the more convinced I am that there is little justice in ascribing them to the spirit of schism. Men have become dissenters in the past for far nobler reasons than those of the schismatic, for the very reasons (I would dare to say) which are now pointing clearly to 're-union.' Certainly I can say for myself that as Bishop of Hereford I always reckoned the Nonconformists among my colleagues in the great spiritual venture to which I was committed."

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### Dallas Churches Will Unite

The processes of church consolidation in large cities goes on. It is now announced that the City Temple and the Second Presbyterian church of Dallas will unite. The City Temple was presided over by ex-moderator Frank Smith until his demise recently. After the union of the two congregations is consummated the property of Second church will be sold and the funds used to start a new church in a promising suburb of Dallas. The pastor of Second church, Dr. Charles S. Stevens, will continue as pastor of the united church until December. It requires large and imposing churches in the cities to command public attention and consolidation is now the order of the day everywhere.

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